MINUTES

OF THE

THIRTY-FIRST ANNUAL SESSION

OF THE

Cold Water Baptist Association,

HELD WITH THE

Center Hill Church, DeSoto County, Miss.,

OCTOBER 18th, 19th, 20th AND 21st, 1872.

OFFICERS:

ELDER E. D. MILLER, MODERATOR. ELDER H. WILLIAMS, CLERK.
B. R. CHAMBLISS, Treasurer.

MEMPHIS:
S. C. TOOF, PRINTER, BINDER AND STATIONER, 13, 15 & 17 COURT STREET.
1872.

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MINUTES.

CENTER HILL, DESOTO COUNTY, MISS.,
October 18th, 1872.

The delegates from the different Churches composing the Cold Water Baptist Association, met in the Meeting House of Center Hill Church, at 10 o'clock, October 18, 1872. The Introductory Sermon was preached by Elder John Richardson, from 2 Tim., 4, 7: "I have kept the faith."

After an intermission of one hour for refreshments, the delegates assembled in the house and were called to order by Elder E. D. Miller, the Moderator, who read 1 Cor., 13; sung "All hail the power of Jesus' name," and led in prayer.

Elders H. J. Smith and W. W. Haley, by request of the Moderator, read the letters from the Churches.

The body then proceeded to permanent organization by the election of its officers. Elders I. R. Branham and W. H. Barksdale were appointed tellers. Elder E. D. Miller was re-elected Moderator; Elder H. Williams, Clerk, and Bro. B. R. Chambliss, Treasurer; Bro. T. H. Smith having declined a re-election to the latter office. The Moderator addressed the body in a few appropriate remarks, and Elder T. P. Maning, by request, led in prayer, for God's special blessing on our meeting.

Petitionary letters were called for, when Pleasant Hill, a newly constituted Church, presented a letter by her delegates, brethren J. B. Bowland and D. L. Fitzgerald, asking to be received into the Association. The Church was unanimously received, and the hand of fellowship extended to the delegates.

The pastor and deacons of Center Hill Church, together with Bro. T. H. Smith, and Elder T. P. Maning, were appointed a committee on Devotional Exercises.

Appointed Elders J. Harral, H. J. Smith, T. P. Maning, and J. W. Lipsey, a committee to arrange an order of business for the body. By motion, the Moderator was added to this committee.

Voted to meet daily at 8 o'clock, A. M., and adjourn at 12½ o'clock;—meet at 2 and adjourn at 4½ o'clock, P. M.

Visiting brethren were invited to seats. The invitation was accepted by Elder A. D. Philips, representing the Domestic and Indian Mission Board at Marion, Ala., and Elder W. W. Keep, of the "*Baptist*," Memphis, Tenn.

Received correspondents as follows:

From the Baptist State Convention, Elder E. D. Miller, T. H. Smith, and D. J. Burgess.

From Big Hatchie Association, Elders I. R. Branham, W. H. Barksdale, and W. W. Keep.

From the Chickasaw Association, Elder Isaac Smith.

From the Oxford Association, D. J. Burgess.

Appointed Correspondents as follows:

To the Baptist State Convention—At Aberdeen, June, 1873, Elders J. W. Lipsey, E. D. Miller, C. B. Young, T. P. Montgomery, W. M. Gordon, J. H. Amacker, J. W. Stein, J. Harral, J. J. Duboise, and brethren T. H. Smith, J. B. Simms and J. C. W. Fort.

To the Southern Baptist Convention—In Mobile, Ala., in May, 1873, Elders J. W. Lipsey, E. D. Miller, J. Harral, J. H. Amacker, E. M. Parks, J. Dennis, C. B. Young, H. J. Smith, J. Richardson, H. Williams, J. W. Stein, W. W. Haley, and Bro. T. H. Smith.

To the Chickasaw Association—Elders N. L. Wilson, C. B. Young, T. P. Montgomery, J. H. Amacker, E. D. Miller, and brethren D. Lauman, T. H. Smith, and J. H. Meritt.

To the Big Hatchie Association—Which meets at Ripley, Lauderdale County, Tenn., on Friday before the 1st Sabbath in August, 1873, Elders J. Harral, J. W. Lipsey, H. J. Smith, C. B. Young, James Dennis, E. D. Miller, and Bro. Rogers.

To the Tippah Association—Which meets between Ripley and Middleton, on Saturday before the 4th Sabbath in September, 1873, Elders E. D. Miller, J. J. Duboise, and Bro. T. H. Smith.

To the Judson Association—Elders J. H. Amacker, T. P. Montgomery, and T. H. Smith.

To the Oxford Association—Which meets at Eureka, five miles east of Courtland, on Saturday before the 1st Sabbath in October,

1873, Elders J. W. Lipsey, J. Harral, C. B. Young, and brethren W. W. Gant, and G. W. Durley.

To the Sardis Missionary Baptist Association—Which meets at Sardis, Panola County, on Friday before the 1st Sabbath in Aug., 1873, Elders James Dennis, C. B. Young, W. W. Haley, W. M. Gordon, N. L. Wilson, J. Richardson, D. M. Lowry, and brethren B. R. Chambliss, S. G. Stewart, and D. G. Young.

Elder I. R. Branham, President of Brownsville Female College, Tenn., was announced to preach in the Baptist Meeting House, and Elder T. P. Montgomery to-morrow, at 11 o'clock, in the Union Meeting House.

On motion, adjourned till to-morrow morning, 8 o'clock.

Prayer by Elder N. L. Wilson.

SATURDAY, 8 O'CLOCK, A. M.

The Association met; prayer by Elder W. H. Barksdale; read the minutes of yesterday; called the roll of delegates, and marked absentees; read the Constitution of the Association.

Appointed brethren B. Sugg, T. H. Smith, and J. L. Mabry, a committee on finance.

The report of the Standing Committee on Ministerial Education was read by Elder T. P. Montgomery, and on motion referred to the Ministerial Board.

The Committee on the *order of business* reported as follows:

1. Call the roll, and mark absentees.
2. Receive corresponding messengers.
3. Hear reports from corresponding messengers.
4. Appoint messengers to corresponding bodies.
5. Appoint financial committee.
6. Call for report of Domestic Mission Board, and report on same, Monday, 8½ o'clock, A. M.
7. Call for report of standing committees.
   1. Report on Foreign Missions.
   2. Report on Domestic and Indian Missions.
   3. Report on Sabbath Schools.
   4. Report on Ministerial Education.
   5. Report on Duties of Pastors to Churches.

6; Report on Duties of Churches to Pastors.
7. Report on Temperance.
8. Report on Publications.
9. Report on Prayer Meetings.
10. Report on State of Religion.
11. Report of the Board of Ministerial Education.

8. Call for the Treasurer's report.
9. Call for report of Finance Committee.
10. Appoint Standing Committees.
11. Appoint a place to hold the next Association.
12. Appoint a minister to preach the introductory sermon.
13. Receive resolutions.

J. HARRAL, CHAIRMAN.

The Committee on Sabbath Schools being absent, Elder F. R. Boston was appointed a committee to report on this subject during the present session.

The Committee on Domestic and Indian Missions reported by Elder H. J. Smith, chairman. The motion to adopt pending, Elder A. D. Philips addressed the Association on the destitution in our land. A collection amounting to $81.85 was taken up for the Board at Marion, Ala., and handed to Brother Philips. The report was adopted. See Appendix (A.)

Elder J. W. Lipsey, chairman, read the report on Foreign Missions, pending the adoption of which a most interesting debate sprang up, participated in by Elders A. D. Philips, C. B. Young, J. W. Stein, F. R. Boston, and others. After being amended, the report was adopted. See Appendix (B.)

The report on the Duties of Pastors to Churches was read by Elder W. M. Gordon, chairman, and on motion was adopted. See Appendix (C.)

The report on the Duties of Churches to Pastors was read by Elder Job Harral, and after most interesting addresses on the subject by Elders J. W. Stein, J. J. Duboise, Dr. E. M. Parks, and others, was adopted. See Appendix (D.)

After prayer by Elder C. B. Young, the body adjourned for refreshments.

2½ o'clock, p. m.

The Association re-assembled; sung "From Greenland's Icy Mountains." Prayer, by Elder James Dennis.

Elder J. H. Collins, from the Oxford Association, was invited to a seat in the body.

The report on Temperance was read by Elder J. H. Amacker. On the motion for its adoption, President Branham, Elders J. Harral, J. W. Lipsey, and others, addressed the Association. The report was then adopted. See Appendix (E.)

Elder J. J. Duboise then read the report on Publications. Pending its adoption the hour of adjournment arrived. After prayer, by Elder C. B. Young, the body adjourned till Monday morning, 8 o'clock.

PREACHING ON SABBATH.

Elder W. W. Keep, of Memphis, preached at 11 o'clock, in the Baptist Meeting House, to a crowded audience. At the same hour, Elder W. H. Barksdale, of Memphis, preached in the Union Meeting House. In the afternoon at 3 o'clock, Elder C. B. Young preached in the Baptist Meeting House, and Elder F. R. Boston, in the Union Church. At night, Elder J. W. Lipsey preached in the Baptist Church. The congregations were large and attentive, and the word preached had great effect on the hearts of those who heard.

Monday Morning, 8 o'clock.

The Association met;—prayer by Elder C. B. Young.

The report on Publications being the order, was, on motion, adopted. See Appendix (F.)

On motion, Elders Wm. Wooten, N. L. Wilson, and H. J. Smith were appointed a committee to nominate an Executive Board, and Elder Job Harral and brethren D. L. Burford and G. W. Barnett, a committee to nominate a Ministerial Board.

The report on Prayer Meetings was then read by Elder H. J. Smith, and adopted. See Appendix (G.)

The order of business was suspended, to appoint a committee on Mississippi College. Elders T. P. Maning, W. W. Haley, and Bro. J. T. Paislay were appointed said committee.

The committee to report on State of Religion in our Association being absent, Elders J. W. Lipsey and T. P. Montgomery were appointed a committee to report on this subject during the present session.

The Board of Ministerial Education reported through its Chairman. Elder J. W. Lipsey, and, after an interesting discussion, the report was adopted, together with the report of the Standing Committee on Ministerial Education. See Appendix (H and I.)

The report of the Executive Board was then read by Dr. E. M. Parks, the President. After a free discussion on the question of the best method of carrying on our Missionary operations, the report was amended and then adopted. See Appendix (J.)

After prayer by Elder Wm. Wooten, the Association adjourned for refreshments.

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2 O'CLOCK, P. M.

The Association re-assembled. Prayer by Elder W. W. Haley.

Appointed the next session of the Association to be held with New Hope Church, DeSoto County, Miss.

Appointed Elder T. P. Montgomery to preach the Introductory Sermon before the Association at its next session.

The report on the State of Religion in our Association was then read, and, on motion, adopted. See Appendix (K.)

The committee on Mississippi College reported, and, pending the motion to adopt, Prof. Martin addressed the Association in behalf of the endowment of the College, and secured in notes and cash $2,500, as follows: T. P. Maning, $250; J. L. Mabry, $500; C. P. Young, $250; E. D. Miller, $100; James Dennis, $100; C. P. Strickland, $100; J. W. Stein, $100; J. T. Paislay, $100; Job Harral, $100; Wm. Rogers, $100; Wm. Wooten, (paid,) $100; D. G. Young, $100; Robert Wilson, $100; Mrs. L. J. Dodson, $25; Mary R. Potter, $25; J. W. Lipsey, $100; J. C. W. Fort, $50; T. H. Smith, $50; F. R. Boston, $50; J. A. Lee, $50; J. B. Stamps, $50; H. J. Smith, $100. The report was adopted. See Appendix (L.)

Elder F. R. Boston read the report on Sabbath Schools, which was adopted. See Appendix (M.)

The Finance Committee reported, and their report adopted. See Appendix (N.)

On motion of Elder J. W. Lipsey, Elder James Dennis was appointed agent for the Orphans' Home, to solicit and forward all contributions from this Association to the Home.

Elders J. W. Lipsey, T. P. Maning, C. B. Young, and E. D. Miller, were appointed as the Board of Ministerial Education.

The Executive Board was appointed as follows: from Hernando Church, Wm. Boone; Bethel, C. G. Callicott; Hopewell, W. W. Haley; Beech Grove, J. F. Walker; Gray's Creek, R. Henderson; Holly Springs, W. T Cooper; Center Hill, R. Wilson; Cold Water, I. O. Brooks; Corinth, W. Jones; State Line, R. S. Flynn; Pleasant Grove, T. H. Smith; Byhalia, J. L. Harris; North Mt. Zion, M. Armour; New Prospect, W. T. Bowling; Chulahoma, R. P. Bowen; County Line, A. Wright; Philadelphia, G. W. Bunn; Union, D. G. Young; Mount Zion, W. A. Skelton; New Hope, Wm. Rogers; Harmony, G. W. Durley; Midway, W. M. Gordon; Mt. Moriah, D. Lauman; Hickory Grove, S. G. W. Poag; Sardis, W. Ovid Mabry; Salem, A. C. Standifer; Peach Creek, B. C. Parnell; Carolina, J. T. Paislay; Singleton's Springs, A. L. Godfrey; Senatobia, J. L. Mabry; Union Grove, B. H. Mitchell; Mt. Lebanon, A. Vawters; Panola, T. P. Brown; Pleasant Hill, T. P. Fitzgerald.

Appointed Standing Committees as follows:

On Domestic and Indian Missions, Elder W. W. Haley.

On Foreign Missions, Elder T. P. Maning.

On Publications, Elder C. B. Young.

On Sabbath Schools, Elder F. R. Boston.

On Temperance, Elder T. P. Montgomery.

On Prayer Meetings, Elder J. Richardson.

On the Duty of Pastors to Churches, Elder J. Harral.

On the Duty of Churches to Pastors, Elder J. W. Stein.

On the State of Religion in our Association, Elder J. W. Lipsey.

On Duties of Deacons, J. L. Mabry.

The following amounts were pledged for Domestic Missions in our bounds, viz.: Elder James Dennis, $10; Horn Lake Church, $10; Center Hill, $10; Cold Water, $15; County Line, $10;

Union, $15; Mount Zion, $30; New Hope, $20; G. W. Durley, $10; Hickory Grove, $20; Sardis, $10; Senatobia, $25.

Appointed Elder T. P. Montgomery as agent to collect funds to defray the expenses of Elder J. H. Amacker, at Clinton College.

On motion of Elder J. H. Amacker, the following resolution was unanimously adopted:

Resolved, That the thanks of this Association are due, and are hereby tendered to the Church and people of this community, for the kindness and hospitality extended to the Association during its session.

It was resolved to pay the Clerk $25 for his services, and he was instructed to have as many minutes printed as the funds will pay for, and distribute to the Churches.

Heard the Treasurer's report, which on motion was adopted. See Appendix (O.)

Elder James Dennis was appointed agent for Clinton College, to receive contributions, or take notes for the same.

Having gone through with all its business, the Association was addressed in a few very touching and impressive remarks by the Moderator. The hymn, "My Christian Friends," &c., was sung. The members gave to each other the "parting hand." Elder James Dennis led in prayer, and, on motion, the body was declared adjourned, *sine die*. The Association will meet next year, at New Hope Church, two miles south-east of Cockrum, DeSoto County, Miss., on Friday, before the third Sabbath in October, 1873.

E. D. MILLER, MODERATOR.

H. WILLIAMS, CLERK.

CORRESPONDING LETTER.

To the Religious Bodies corresponding with Coldwater Association:

DEAR BRETHREN: The last session of our Association was held with Center Hill Church, DeSoto County, Miss., commencing on Friday, before the third Sabbath in October, 1872. The letters from the Churches indicated a growth in *numbers*, and a *spirit* of *consecration to the Master's cause;* also a growing interest in the subject of *Sabbath Schools, Education* and *Prayer Meetings.* A very large amount of business was transacted, and many deeply interesting discussions were had on the different subjects which came before us, yet there was not one unkind remark—not the slightest breach of that Christian courtesy towards each other which should characterize brethren. We all felt that truly it was "good to be there." Every object of Christian benevolence presented was warmly responded to, and the character of the body for liberality was well maintained. The observer at this meeting could not fail to see that the Cold Water Association is growing in talents, in piety, and in enlightened views of *Christion duty and obligation.*

Brethren, *pray for us*, and may the great Head of the Church preside over you all, and abundantly bless your labors of love!

E. D. MILLER, MODERATOR.

H. WILLIAMS, CLERK.

ORDAINED MINISTERS OF COLD WATER ASSOCIATION.

Elder James Dennis	
" F. R. Boston	Hernando, Miss.
" Job Harral	" "
" J. D. Nichols	" "
" J. W. Lipsey	" "
" R. S. Hurt	Senatobia, Miss.
" Wm. Wooten	" "
" E. D. Miller	Chulahoma, "
" T. P. Maning	Holly Springs, "
" C. B. Young	Horn Lake, "
" E. W. Henderson	Sardis, "
" J. H. Amacker	" "
" M. H. Renfroe	Tyro, "
" J. L. Brown	Arkabutla, "
" H. Williams	" "
" W. W. Haley	" "
" H. J. Smith	Cold Water, "
" John Richardson	Longtown, "
" J. J. Duboise	Cockrum, "
" N. L. Wilson	Olive Branch, "
" W. M. Gordon	Byhalia, "
" J. W. Stein	Looxahoma, "
" T. P. Montgomery	Collierville, Tenn.
" M. O. Sanders	Strayhorn, Miss.
" D. M. Lowry	Tyro, "
	Senatobia, "

LICENTIATES.

Brother E. M. Parks	Cold Water, Miss.
" Samuel Lusk	" "
" J. N. Cleaveland	Wall Hill, "
" B. R. Hughey	Sardis, "
" W. J. Wilroy	Olive Branch, "
" A. Miller	Eudora, "
" J. N. Billingsley	Senatobia, "
" M. S. Kirkland	Hernando, "

APPENDIX.

"A."

The work of the Domestic Mission Board is of such importance that we can scarcely conceive of any paramount to it.

The interest is increasing constantly, and the demand for laborers constantly on the increase. We are often thrilled with accounts from heathen lands, and the work of the Missionaries in foreign lands, and our hearts burn with interest when we hear the cry of "heathen nations."

But the need of *our own* people comes to us with more piercing interest than any other. The vast destitution of our own country is really appalling. The work proposed by the Domestic and Indian Mission Board is to preach the gospel where it can be done by no other organization. It is to supply onr own destitution,—to provide such instruction as it can for the colored population, and meet the wants of foreign emigration, and to provide for the heathen Chinese coming to our shores.

During the past year, the Board has had employed one hundred and sevety-seven Missionaries—a goodly number of them among the Indians of the West. In the performance of their labors, these Missionaries have traveled over *one hundred and sixty thousand miles;* baptized nearly *four thousand persons*; and organized a large number of Sunday-schools, and brought into them hundreds of children. And yet the destitution is by no means supplied.

We recommend, therefore, a hearty support of the Board from all the Churches, and also that each pastor at once, or as soon as practicable, take up collections for the same. Respectfully submitted.

H. J. SMITH.

"B."

FOREIGN MISSIONS.

Your Committee to whom was referred the report on Foreign Missions, submits the following:

1st. The interest in Foreign Missions strangely indicates a deep interest in the Savior's cause at home. "*The field is the world!*" If we confine our labors entirely to Home Missions, our efforts seem to be selfish, looking after our own interest rather than the entire field of the Lord. It is a noble stimulant to any Church to care for the Foreign field. First, it cultivates large views of the Master's kingdom. Second, it draws comparisons between home and abroad. Third, God blesses *in* duty, never *out*. The Churches that practice foreign work, prosper; those that do not, decline. As faith enlarges, means and opportunities come to our relief. As we use means properly, difficulties disperse. So, using our means to obey the command "preach the gospel to all nations," we receive blessings at home. A few years since there arose a discussion among the Baptists on the subject of Foreign Missions. The opposing party have diminished—the advocating party have greatly increased. The interest in foreign matters and home prosperity are intimately connected.

2d. The evidence is sufficient to convince that it is practical to cultivate the foreign fields. Judson's gloomy field now flourishes. His successors do not have to labor the six years without a convert. Even should it be the providence of God to withdraw our Missionaries from some portions of our field, the natives are almost prepared to carry on the work.

The field is tenfold more inviting now than formerly. By the use of the proper means we may now accomplish more in one year than the past ten. The seeds are sown. They are taking root. By a few years cultivation they will yield their fruit, and we will have the privilege of their co-operation and aid to carry the gospel to others. There is a deep interest in many parts of Europe, Asia and Africa. Therefore

Resolved. That the Churches of this body be requested to take up quarterly collections for Foreign Missions and forward immediately to the Board at Richmond, and report the same to this body at its annual sessions.

J. W. LIPSEY, *Chairman.*

"C."

DUTY OF PASTORS TO CHURCHES.

This subject is one that should engage the attention of pastors of Churches, inasmuch as the life and vigor of Churches depend on their pastors. He should study to show himself approved unto God a workman that needeth not to be ashamed. We think it is not only his duty to preach Christ and him crucified, but to teach plainly all the duties that Christ and the apostles set forth. He should meet his congregations punctually: for without this he could not retain them. He should visit the families composing his Churches; for by this means he can find out the true condition of the flock, and be the better prepared to minister to their necessities. In difficulties he should not act as a partisan, but as a spiritual adviser. All difficulties should be settled according to the plan laid down in the gospel. He should encourage Sabbath Schools as this is one of the nurseries of the Church, and by this we can train our little ones in the school of Christ. Prayer meetings should be encouraged, as this lends much to preserve the unity of the brethren. It is the duty of all pastors to urge the Church to a strict discipline, for without this Churches could not preserve the proper dignity.

Respectfully submitted,

W. M. GORDON.

"D."

REPORT ON THE DUTIES OF CHURCHES TO PASTORS.

A bishop, then, must be blameless; the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity, for if a man know not how to rule his own house, how shall he take care of the Church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Such is the character, and such are the qualifications of a man called of God to preach the gospel of Christ to

lost and perishing sinners, as recorded by Paul in his first letter to Timothy. When such a man is called, scripturally, to take the oversight of a Church of Christ, he becomes the pastor of such Church, and the connections involves mutual obligations and duties of solemn order; but we are to speak, here, only of the duties of the Churches. Some of the thoughts presented, and in some instances the language, are taken from the reports of others on the same subject. There are duties resting on all Church members toward their pastor. They may help or hinder him, relieve him of heavy burdens, or embarrass him by their covetous, lukewarm and inconsistent lives. They may increase his usefulness fourfold, or paralyze his strength and crush his efforts in the most noble enterprises. And let it never be forgotten, that whatever advances the efficiency of the pastor, giving him the confidence and a firm hold on the affections of his congregation, also advances the Church, and that they mutually aid or hinder in the advancement of Christ's kingdom.

1st. One duty of the Church is to hold the pastor in proper esteem as a minister of Christ. The Church looks to him as a way guide and under shepherd, to lead them through green pastures and beside the still waters, and refresh, strengthen, and direct them in their journey heavenward. The Apostle commands to esteem the ministry very highly for their work's sake. We should guard against making him a lord over God's heritage on the one hand, and on the other, of degrading him to the position of a speaking brother, as if he was invested with no office, dignity or power. It is not contended for, that the pastor has the right, or should attempt, or pretend to legislate for, or dictate to, the Church; but, as will be seen from the teachings of Paul in 1st Tim., 5:17, 18, and Heb. 13:17, his authority is of a fraternal character, more like an elder brother among brethren, or a father whose family are bound to him by ties of affection, filial fear and reverence. As it is his duty to give himself to the study of God's word, so his counsels should be received with deference and esteem. To treat the pastor in a rude and overbearing manner; to rudely reject the counsel and advice of the pastor in a matter involving the welfare of the church, is to disregard that command of the Apostle which says, "Rebuke not an Elder, but entreat him as a father.

Whenever remonstrances are necessary, they should be offered in mildness and candor, and never in tones of menace and reproach.

2d. In intimate connection with the foregoing duty, is that of sustaining the pastor's character. He may be robbed of his good name by talebearers, slanderers, and ill-natured complaints. To stand idly by and know that a pastor's reputation is misrepresented or slandered, or vulgar insinuations cast upon him, and not sustain and defend him, is to participate in their guilt and aid Satan and the enemies of Christ—is to hinder his usefulness, injure the Church and the Redeemer's cause, and make themselves co-workers with the great adversary of souls in arresting the progress of divine truth. An efficient pastor, earnest in his work, and shuns not to declare the whole counsel of God, is sure to incur the high displeasure of the Devil and his children, and unfortunately, the children of the Devil are often found in company with the children of God, even in the pale of the Church. Some of these children of the Devil frequent the dram shop; some go to the ball room; and some visit the theatre, while others indulge in practices equally ruinous, and disgraceful to the Christian name, and if the pastor insists that such sins are ruinous to the soul and condemned by the word of God, they are filled with wrath, and set themselves to work with every weapon that Satanic ingenuity can invent to drive him away, or break down his influence; "they are sure that he drinks in secret, that he does many things worse than dancing, that they know a great deal about him they do not care to tell, that he is not so pious as he appears, and moreover he tries to rule the Church, and if he is not dismissed they will not go to Church, neither will they contribute to his support." And for Church members to engage

in such unholy work of injuring their pastor's character and influence, or even to stand by and hear him thus slandered and abused without defending him, and bringing the defamers to just punishment, is to commit a sin against God that can only be forgiven after deep contrition, brokenness of heart, and floods of penitential tears. To the shame of some who bear the minister's name, they join in with the adversary of souls in helping to injure the reputation of their brethren in the holy vocation, by reflections, insinuations, and heartless criticism. The assassin's dagger is not more keen or murderous than the slanderer's tongue. No moral worth, nor long-tried integrity is safe from the dastardly and Satanic weapon. The Churches should, nay it is their duty, to frown sternly on all who employ it, whether publicly or privately, and as they value their own prosperity and the welfare of Zion, let them earnestly defend their pastors from unmerited reproach and censure.

3d. Another duty to the pastor is a proper attention to his public ministrations. There is a lightness and irreverence often manifest in the house of God that chills the soul of the preacher, and is an insult to Jehovah. Nor is it confined to the skeptic or scoffer, but often Church members join with the adversary to desecrate the house of God. While the preacher is delivering a message from the eternal God, setting forth the word of life from his burning throne, and the earnest look, the heaving sigh, and the falling tear betokens the movings of the spirit, here in front of the congregation are professed Christians idly gazing over the house, or indulging a jest in the side whisper, or else nod, doze, or go off into a slumber bolt upright, and in the face of those who are ready to say, if the gospel be the glad tidings of great joy, what evidence of it in the deportment of its disciples! How pleasing the contrast in addressing hearers full of sympathy and interest, whose riveted attention, beaming countenances, with now and then a glistening tear, fire the heart of the preacher and move his tongue to pour forth thoughts that breathe in words that burn. Let us entreat, in kindness and affection, that every time you come into the Sanctuary, you will listen as though it were the last time you would be permitted to hear the message of life, and pray as though the destiny of an immortal soul hinged on the solemn exercises, and as though in leaving the sacred place you were to step into the eternal world. If Jehovah should speak in thunder tones from his throne in the heavens, what mind but would be aroused, what heart that would not be deeply, powerfully moved. Each time we hear the gospel preached, we hear a message from God as imperative, as important as when Jehovah spoke from Sinai's flaming and thunder-crested summit, or when Isaiah's lips were touched and fired from the sacred altar, or when the people listen to the melody and thrilling intonations of the Jehovah's voice.

4th. It is furthermore the duty of the Church to give the pastor a competent and punctual pecuniary support. It is no part of our meaning that this support should be a mere pittance that will barely keep him and his family from starving; but such a remuneration as will relieve him from worldly care, and enable him properly to maintain and educate his family, provide himself with suitable books, dispense hospitality to his brethren, and set an example of liberality to all. Did the Churches but view the matter aright, they would see that their own interests demand such a support for their pastor. It is poor economy to rob the Lord, stint the servants of Christ, and let Churches languish and die, and souls starve for want of the bread of life; rather water that we may be watered, and give as the Lord hath blessed us, that it may be returned in overflowing measure. How much of the Lord's displeasure in affliction, poverty and spiritual barrenness has been brought on us as individuals and Churches for withholding from the Lord's treasury, the judgment will alone unfold. What vials of wrath are yet to be poured out upon us for persisting in our parsimony and disobedience, we have sad indications in the number of pastors driven to some other vocation to procure a support; Churches languishing and by degrees dying.

vice, crime and iniquity, like a moral upas overshadowing the land. The plea so often made of poverty and hard times, can not avert the avenging stroke of divine wrath.

We have sinned deeply, as pastors and Churches, individually and collectively; let us go down in the dust, and repent in sack-cloth and ashes, for our backslidings are reproving us, our sins are finding us out, our iniquities are correcting us, and the end is not yet. We remark further that justice entitles the pastor to a support such as we claim for him. Christ has said, "The laborer is worthy of his hire." It is not a charitable contribution that he asks; he is not a beggar soliciting alms, which may or may not be given, but one whose services richly deserve remuneration. No honest man begrudges pay for important services. If he keeps back the hire of those who reap the fields, it is a fraud. If he employs a physician or a mechanic without compensation he is unjust. If he buys goods of the merchant and withholds the price, he is dishonest. And what profession can be compared to that of the minister for usefulness? As Christ's minister, a messenger from the most high God, he holds the highest position on earth. But how often are common debts discharged, liberal contributions to ease, pleasure, or for some luxury, or corrupting amusement made, while a pittance is given to Heaven's messenger, or withheld altogether. But it is said, "we are poor, crops are short, it is a hard struggle to provide for our families, and we are in debt." And yet the merchant's, the blacksmith's and physician's bill must be paid. Is the support of the gospel of less importance, or the obligation less binding? As Baptists, we profess to be governed by the word of God as the rule of our faith and practice. By the command of our Saviour referred to in Luke, 10:7, and according to the teachings of the Scriptures in 1st Cor., 9:7, and other passages equally positive, the doctrine of repentance, a converted membership, and a burial in baptism, are not more clearly taught than is the support of the ministry.

Let no one think to shield himself from a just condemnation for withholding his share of such support under the plea, that his own wife and children have fewer luxuries and fine clothes than the pastor's family, or that the pastor is preaching for money alone, and growing rich by his vocation, for the poverty of nineteen out of twenty preachers in the land proves the insinuation untrue, and the plea unjust. By far, the greater number of the ministers of the country, indeed of this Association, have mental abilities that would have brought them fame and wealth in almost any other profession, and yet they have willingly laid all on the altar of Christ, and given themselves to a life of toil and self-denial for dear Heaven's sake and the love of souls. With acquirements of the highest order, and fitted to shine among the great ones of the earth, reaping renown, they are content to live as the lowly, and die unknown to fame, that the perishing sons and daughters of Adam may hereafter walk the golden streets and inhabit the palaces of the New Jerusalem.

Think for a moment of the inestimable blessings the gospel brings to us, as a reason for supporting it. By its holy influences the eternal God becomes our father, the Saviour our friend, and heaven our home. To what do we owe the sweetest joys of life, the richest blessings on our families and community; the enforcing of law and order; the restraining of vice and crime; and whatever rejoices, elevates, purifies and adorns the human character? It is this glorious gospel. But for its influence through the ministry, we might to-day have been brutalized idolators, given up to the vilest lusts, and writhing in the misery of the lost. To withhold a necessary support from the ministry of Christ is to open up and pave the way for our return to heathenism with all its horrors. To support the true ministry of Christ is to enrich, elevate, refine, ennoble and save the poorest exile from God.

5th. And finally, it is the duty of Church members to pray for their pastors. Said the Apostle, Brethren, pray for us, that the word of the Lord

may have free course and be glorified—2d Thes., 3:1. This duty was frequently enjoined. If one so richly endowed by nature and grace as was Paul, needed the prayers of his brethren, how much more do we need them now. Think of your pastor as a man. Remember that he is imperfect, but with temptations and liable to wander from Christ. In your closets, and in your devotions from day to day, pray that his heart may be fixed on God, that he may grow in grace, and that when he is ready to sink like Peter, the hand of Jesus may be stretched forth to rescue him. Pray that the Holy Spirit may guide him in thought, word and deed, and into all truth that he may perceive and teach the truth as it is in Jesus, that he may reclaim the erring, arouse the careless, instruct the ignorant, warn the unruly, unholy, and comfort the feeble-minded. Pray that he may be successful in his efforts to establish Sabbath-schools and prayer-meetings; and that he may be endowed with such strength in the inner man that he may lay hold of and pull down the strongholds of iniquity, and that Zion may arise in its beauty and strength on the ruins of sin and hell—a palace for God, looking forth fair as the moon, clear as the sun, and terrible as an army with banners. Each day lift your heart in supplication for a blessing on his labors, and each time you meet him in the Lord's house, pray for him. When he stands up to proclaim the unsearchable riches of Christ, pray that his words may be accompanied by the spirit of God, convicting the sinner and comforting the christian. This is a duty each member may perform, and those who can do but little in any other way, may in this have power with God, and from the mercy-seat draw showers of blessings on the church and world, and Christ reign in every heart. The duties mentioned are briefly considered, and others of nearly equal importance not noticed for want of space, having already passed the limit usually given to such reports.

May God's blessing attend it, and our Zion flourish.

JOBE HARRAL.

"E."

TEMPERANCE.

So little heed has hitherto been paid to the many reports and essays on the subject of Temperance that your Committee has deemed it best to write altogether on the subject of Intemperance, with the hope that a proper estimate of the danger threatening the Church from this sin of our people may serve in a great measure to avert that danger. Were the question asked today, "What is the greatest evil threatening our country in this time of social, moral and political danger?" the answer from every observing and reflecting man would be "Intemperance!" Within the last ten years grim-visaged war has traversed our land, spreading ruin, wreck and desolation far and wide, and everywhere making his pathway with bleeding corpses, burning homes and ravaged cities; yet from the midst of all these blackened ruins of our wasted country, from her smoking hills and corpse-strewn plains we hear the cry "a greater evil than all these threatens our peace." The sword has done its work; disease has spent its force, and while thousands of our noblest and best have fallen beneath their power, a far more terrible enemy is menacing our peace; the fell demon of intemperance is annually subjecting scores of thousands to his despotic sway, and is rapidly developing a power and influence before which it seems even the Church of God must bow. Entrenching itself around the firesides of our people and invoking the approval of the sanctuary itself, it is fast binding our country in chains of darkness, and dismantling the very strongholds of religion and virtue. Lest you should think this picture overdrawn, let us refer to the fact in the case. Carefully compiled statistics disclose the fearful fact that

in the United States 130,000 places are licensed to sell spirituous liquors, and 390,000 persons are employed in these houses. Add to these the number employed in wholesale liquor shops, and distilleries, and we have 570,000. The success of these recruiting officers for the prince of darkness we may learn from the sum shown. 60,000 lives are annually lost through their means. 100,000 men and women are yearly sent to prison; 200,000 children are sent to the poor house; 300 murders are committed; 400 suicides; 200,000 children are bequeathed to private charity, and 600,000 drunkards are made, while woe, disease, misery, crime and premature death are produced all over the land. In New York City alone, the metropolis of our nation, the capital invested in the liquor business amounts to the enormous sum of $200,000,000, while the rum shops of the city, if placed in a row, would form an unbroken line twenty miles in length. According to the report of Commissioner Wells, the people of the United States, in one year, drink intoxicating liquors to the value of $1,573,591,856. The ministers of God cost the United States annually, $12,000,000, while intoxicating liquors cost $700,000,000. In 1860 the value of the malt and spirituous liquors used amounted to $739,029,579, while the value of all the cotton and woolen goods, boots, shoes, clothing, books, newspapers, and other printing, was $610,000,000.

These are facts for the contemplation of the christian, and facts that should rouse the people of God to renewed and vigorous action. Various means have from time been used to meet and turn back this onward rolling tide of death; but without success. Society after society has sprung up and spent its ephemeral existence in fruitless endeavors to check its course. There is but one hope for our country—the Church of God. "To that point all eyes turn. The world has the right to demand that we throw ourselves into the breach, and lend our influence and example to the great work of delivering our country from this fearful plague. But first let judgment commence at the house of God."

Your Committee is of the opinion that the use of intoxicating liquors, whether in large or small quantities, if used as a beverage, should be made a test of fellowship. This would clear the Church of reproach and add to its actions tenfold influence. True, such a course might offend some good brethren, and in the estimation of many, retard the Church's work, and decrease its members; but shall the Church compromise its grand and exalted dignity because of the weak consciences of a few brethren? The issues at stake are of momentous importance. The responsibilities resting upon us are fearfully great. The voice of inspiration is calling to us "come out of her my people and touch not the unclean thing. Be ye separate and I will receive you." Let us "cast off the works of darkness and put on the armor of light and come up to the help of the Lord—to the help of the Lord against the mighty.

Respectfully,

J. H. AMACKER.

The following supplement was adopted as part of the report on Temperance, and ordered to be printed with it.

CLERK.

Drunkenness being a sin against God and humanity, and declared to be such sin in the Word of God, and moreover, it being a spreading evil in the land even among professed christians, and believing as we do that Churches of Christ can adequately express a suitable abhorrence of such an offense only by promptly excluding any member guilty of such a sin, even for the first offense. Therefore

Resolved, That any Church of this Association holding in her fellowship any member known to be guilty of drunkenness, will be regarded in disorder, and a sufficient cause for this Association to separate from such Church.

Resolved, That we regard it as a moral disgrace for any minister of the gospel to use alcoholic drinks as a beverage, either publicly or privately, and that such minister should be degraded from the ministry by depriving him of his credentials.

"F."

Your committee, to whom was referred the subject of publications, would respectfully submit the following report:

We believe that a very great amount of good can be accomplished by the the dissemination of Baptist Literature. Next to the preached Gospel and well-directed Sabbath-schools, no means for the accomplishment of so much good can be used as the general diffusion of a sound literature in the way of religious books, periodicals and newspapers.

When we look over the numbers of professing Baptists in the bounds of our Association, or when we survey the ranks of Baptists throughout our whole land, and compare with the paucity of newspapers and religious books now in circulation among our people, we can only be astonished at the little good that is being accomplished by us as a people.

At least one-half of our people are destitute of all religious newspapers and books teaching the doctrines of our denomination. They seem to know not the progress of our people, and care not that our children are being subjected to false teachings, which they are able to combat in no other way than by the teaching of books and periodicals, which we are failing to put in their hands.

We believe that if every Baptist in the land was a constant reader and disseminator of the papers and Baptist literature now being published, properly backed up by a sufficient zeal in proclaiming and enforcing these truths, that the time would not be far distant when all the errors and isms of the day would be swept away, and only be known as things of the past. Let every Baptist be a constant reader of the *Memphis Baptist*, and every parent put in the hands of his children a copy of *Kind Words*. Let every one be a subscriber to the *Home and Foreign Journal*, and buy for his children suitable publications, and soon, what a change there would be!

Respectfully submitted.

J. J. DUBOISE.

"G."

REPORT ON PRAYER MEETINGS.

It will not be denied that prayer meetings hold an important place in the Churches of this Association. Every pastor knows the efficiency of those Churches where prayer meetings are kept up. The success of the minister depends largely upon the prayers of the members. In those Churches where prayer meetings are well attended, we find a healthy state of morals, and sinners are more easily impressed with gospel truth. Your committee cannot too strongly urge upon the Churches of this Association the transcendent importance of this subject.

We hope that at our next meeting we shall hear that all of our Churches are keeping up prayer meetings. Respectfully,

H. J. SMITH.

"H."

BOARD OF MINISTERIAL EDUCATION.

Your Board, on Ministerial Education, beg leave to offer the following report:

After the appointment the Board had but $84, which was divided equally between brothers A. N. White, in Crozer Seminary, E. Miller, in Union University, and B. R. Hughey, in Clinton College. We regret very much that the Board was not authorized and assisted to obtain more means for the educa-

tion of our young ministers. The Board would recommend that the Association authorize some one to collect means for this purpose, and with more vigorous efforts, that we push forward the work, praying the Lord to send more laborers into the vineyard. Respectfully submitted.

JOHN W. LIPSEY, *Chairman*.

"I."

Your committee, to whom was referred the subject of Ministerial Education, submits the following:

No subject that will come before this body is of more importance to us as a denomination, or demands at our hands more prompt action than the subject of Ministerial Education. The thoughtless and superficial have never dreamed of the transcendent importance of this subject. No one, who has not surveyed the vast field, both home and foreign, that spreads out before us as the Church of the living God and which He requires us to enter into, to cultivate and subdue and to bring into His service, can have correct views as to the importance of this subject. This vast field is now, to a very vast extent, occupied by false religionists, whose systems of religion are opposed *in toto* to the dissemination of the truth as it is in Jesus. Occupied, if you please, by the "man of sin," with all his blasphemous contaminations. Occupied, by Episcopacy, with her enchanting forms and spiritless ritualism. Occupied, by modern Protestantism, with her borrowed rites and ceremonies, and newly invented and unscriptural demands at the hands of the people. The great question here is, how is this vast field to be rid of all this ungodliness, and the truth, the whole truth planted in its stead? We answer, that it is to be done mainly—yea, altogether by the blessing of God and an educated Baptist ministry. The evil of which we are speaking will never remedy itself; this must be done by other instrumentalities, and these instrumentalities we think are consecrated, elevated and deeply pious and thoroughly educated Baptist ministers. We contend that only the Baptists occupy scriptural ground; that only Baptists hold to practice the truth as it is in Jesus. So, then, if these mighty errors, many of which are adapted to our depraved natures, and arrogant dispositions and inclinations of men, are uprooted and shown to be what they really are—the inventions of Satan, that we *must* have men who are equal in every respect to the propagators of these false doctrines. The Catholic priest must now be met in almost every town and village, with his finished education and false doctrines. The Episcopal bishops must now be met—at least in all our towns of any note, with their titles of distinction and charming ritualistic, so-called, service of God. And Presbyterianism in all its types and false doctrines is to be met, on land and sea; and pliant Methodism, as thick as autumn leaves, is to be met; and if all these are met successfully, and to the honor and glory of God, it must be done by men—by Baptist ministers as well taught and qualified in the languages and sciences as are all these propagators of false systems of religions. If the world is ever saved from the deadly reign of Anti-Christ, it must be done by us, sir, as a denomination; and in order that we do the work assigned us by our Father in heaven—that is, evangelize the world ultimately to his service—we must have a ministry equal, in point of literary attainment, to those against whom we have to contend. The time has fully come when Greek must meet Greek, and when science must be met by science; and if we are not prepared to do this successfully, it is useless for us to enter the field of contest. God has given us the means with which to prepare those whom he has called to the fearful task of preaching the gospel "as workmen of God, who need not be ashamed, rightly dividing the word of truth, giving to each," (that is, all false religionists, the world and

the Church,) "their portion in due season," and it seems to us if we fail to do it, the displeasure of God will rest upon us and his cause will not be so prosperous in our hearts. Why, sir, error of every cast and type is sweeping over all the land and country almost without restraint; and in their rapid strides, those who teach error have for their watchword, "*educate, educate the proclaimers, educate the minister!*" and if we do not keep pace with them and reduce the motto educate the ministry, to practice, we shall in proportion as we fail to do it, fall into the background and render ourselves as Sampson was when shorn of his locks, *powerless*. I learn that this Association has three young men in schools preparing for the ministry, who are partially supported by the Association. This is not as it should be. We ought to have five times that number, and support them while in college too, sir. We must arise from our drowsiness and put forth an enlarged effort and not cease that effort till every young man called to preach in our bounds has at least a classical education. We would not be understood as saying that our uneducated ministers have accomplished no good in the cause of the Master; by no means; many of them have been and are good and faithful soldiers of the cross, and under God have accomplished wonders, have accomplished *lasting good*; but if they have been so useful *without* an education, how much more might they have done if they had enjoyed that advantage, and they will readily testify that they have felt the need of it often. So I would not have you cease your toils by any means. God help you toil, pray and weep on till your discharge comes, for we love all.

All of which is respectfully submitted,

T. P. MONTGOMERY, *Chairman.*

"J."

EXECUTIVE BOARD'S REPORT.

DeSoto Co., Miss., October, 1872.

To the Cold Water Baptist Association:

Your Executive Board for Domestic Missions respectfully submit the following report:

In pursuance of the design of the Association, the Board met at Cold Water, December 2d, 1871, and organized by electiag E. M. Parks, Chairman, and C. G. Callicott, Secretary and Treasurer.

The Board, in view of the pledges made at the Associotion, resolved to do what they could in aiding weak Churches and in having the gospel preached in destitute and desolate places throughout the bounds of the Association. They agreed to aid the Church at Horn Lake, Senatobia, Panola, Luxahoma and the small Churches, Gray's Creek and Mt. Manna; also to have, if possible, regular preaching at Cold Water, Como, and McIntyre's School House; hoping with proper diligence and the blessings of God, Churches might soon be established at these points.

Your Board, impressed with the inefficiency of our Missionary operations in spreading the gospel, converting sinners, and educating the Churches to "give as the Lord has prospered them," would suggest that the Association, ignoring the bad effects of change, recommend the Association to adopt the plan of missions used years ago, viz: that each Church appoint a member to form as a body, an Executive Board, whose duty it shall be to employ a missionary, or missionaries, as their means may justify, and that the Churches do now pledge the sums which they will pay to this Board for this object.

Total amount of funds received by the Board,	$575 75
Paid Elder Keep for preaching at Horn Lake,	50 00
" " J. W. Lipsey for preaching at Senatobia and Cold Water,	120 00
Paid Elder J. Richardson for preaching at Luxahoma, Mount Manna and Gray's Creek Churches,	135 00
Paid Elder T. P. Maning for preaching at Como,	80 00
" " Collins for preaching at Panola Church,	75 00
" " J. H. Amacker for preaching at McIntyre's School House,	75 00
Paid Elder M. O. Sanders for preaching at Emery and Martin's Hill,	25 00
Paid Elder H. J. Smith for preaching at Wilderness Hill,	15 00
Total amount paid out,	$575 00

Respectfully submitted,

E. M. PARKS, *Chairman.*

"K."

REPORT ON THE STATE OF RELIGION

Your Committee on the State of Religion in our Bounds report as follows: From what we can gather from the letters from the various Churches, we are led to conclude that, as a general thing, the Churches are increasing in spirituality, liberality and in worthy members. Such, we think, is the case with all the Churches that have faithful pastors. We are pained, however, to learn that so many of the Churches in our bounds are not represented, and are without pastors, and are, in consequence, in a declining condition. Taking all the circumstances together, we rejoice to learn that religion is on the increase, though not to the extent we should pray for and desire. We would recommend that the name of the committee be changed from a "Committee on the State of Religion in our Bounds," to that of a "Committee on *Digest of Church Letters.*"

Submitted,

J. W. LIPSEY, *Chairman.*

"L."

REPORT ON MISSISSIPPI COLLEGE.

Your Committee on Mississippi College would respectfully submit the following report:

Our College has commenced its present session with encouraging prospects.

Already over one hundred students have matriculated, over thirty of whom have the ministry in view. The mortgage which so long threatened the destruction of the Institution has been lifted, and to-day the College is ours. In the language of the *Baptist State Convention*, "it is our first and last duty to keep it clear of debt." This can only be done by a permanent endowment. We have to compete with institutions which have at their command abundant resources, and without an endowment we will not only fail to compete successfully with other first-class institutions, but will ingloriously fail to keep up a respectable college.

The success of the Agent up to this time clearly proves the fact that the College can be endowed. In the short space of ten weeks he has secured

over $23,000, about $9,000 of which was given by one association. It only remains for us to say *we will*, and the College is endowed.

We recommend that the Association adopt the following resolutions:

1st. *Resolved*, That we most heartily endorse the action of the State Convention which authorizes the Board of Trustees of the College to raise an endowment fund of $100,000, and urge the Churches and brethren composing this body to come up and aid liberally in the accomplishment of this great work.

Resolved, further, that we recommend to the Churches that, on account of the high literary grade and strict moral training, inculcated at Clinton, they practically demonstrate the assiduity of their support by giving to this home Institution the charge and education of their young men.

T. P. MANING, *Chairman.*
W. W. HALEY,
JEFF. T. PAISLAY.

"M."

REPORT ON SABBATH SCHOOLS.

Of the importance of the Sunday School as a wide field for christian activity—as a means for developing spiritual vigor—for extending knowledge of God's word—for making early and lasting impressions—for opening up the hearts of children to the creating power of the spirit—we need not say anything. The experience of years—the growth of Churches—the converts in revivals—the wonderful success that attends them—the good that is accomplished in them—the great efforts put forth everywhere to organize and sustain them, *tell us all this*.

I know not what good the Sunday School accomplished last year in the limits of Cold Water Association. But we may rest assured that wherever it was conducted vigorously, intelligently and in the spirit of the great Teacher, it must have met with success. In fact, I have heard casually that such has been the case.

A Sunday School's prosperity rests on the officers and teachers. It depends on them. They must make it interesting; the children can not. Success comes not of itself. It is paid for by work and waiting. Children are present when they are attracted. They are a part of humanity; they are moved and swayed by the same forces that affect grown up people. The minister cannot hold his congregation by preaching to them the same sermon; he has to put study on it; thought in it; prayer about it; fill his soul with it, and on Sunday morning give it to his *people* as his *best* work. And so the teacher must do with his lessons—or he cannot draw children—he cannot fill his bench—he cannot have the greetings of bright eyes and smiling faces—the children will not come. The *results of study, thought* and *prayer* will hold anybody—and it will hold children and fill up the class *bench*.

We cannot afford to have Sunday-school children read the Bible in our classes, chapter after chapter, with no note or comment. It makes that blessed Book dry and tasteless. It brings around them associations that are unpleasant, that cannot be broken away from easily. They want to know what Scripture means, to follow the lines of thought—to see its histronic and geographic bearings. Truth must be put to them in new ways—molded in fresh forms; the dress that familiarity has worn around it must be torn off, that they may see it as if for the first time, and feel it. Only study and work can do this. Take a piece of cold iron; it is hard and unbending, you cannot mold it as you wish. But only heat it until it glows with redness, and that same hard iron becomes yielding and plastic and can

be reduced to any form. So can truth under study and thought. With these the teacher can come every Sunday morning with something fresh and vigorous and powerful. Something adapted to lay hold of a child's mind and enter it, and abide there, and be the seeds of eternal life.

But I know this is hard to do if the teacher has no aids—helps are valuable—they save labor, they make labor yield better. And so to this end I would recommend *the Bible lessons* in *Kind Words*; they are gotten up by our best and and maturest men; they are the fruit of years of work, and contact with them will stimulate, open up fields that were closed, and suggest forms of truth that had not been thought of before, and historic and geographic connections and illustrations that could not easily have been found out.

All of which I respectfully submit.

FRANK R. BOSTON.

"N."

FINANCE REPORT.

Your Finance Committee submits the following report:

We have collected in the aggregate $836.75, for the following objects, viz:

For Associational Missions,	$419 50
" Orphans' Home,	117 55
" Printing Minutes,	111 90
" Public collection for Domestic and Indian Missions,	81 85
" The Church at Rome,	26 50
" Foreign Missions,	43 20
" Sunday Schools,	36 25

All of which is respectfully submitted,

T. H. SMITH, CHAIRMAN.

Nota Bene.—Of the above, the Sabbath School of the Hernando Baptist Church sent up for the Orphans' Home, $22.00; for the Southern Church in Rome, $20.00; and for Missions in our Association, $20.00.

CLERK.

"O."

TREASURER'S REPORT.

B. R. CHAMBLISS, *in account with the Cold Water Association, Dr.*

Received of Finance Committee for Foreign Missions,	$ 44 20
" " " " Associational Missions,	419 50
" " " " Orphans' Home,	117 55
" " " " Printing Minutes,	111 90
" " " " Domestic and Indian Missions,	81 85
" " " " The Church at Rome,	26 50
" " " " Sunday Schools,	37 20
Amounting in the aggregate,	$838 70

1872.

Oct. 21—Paid out as per report of Executive Board,	$419 50
Paid to A. D. Philips, Agent Dom. and Ind. Missions,	81 85
Paid E. D. Miller, Sabbath School Fund,	37 20
Paid for Printing Minutes,	111 90
Sent to the Foreign Board at Richmond, for Foreign Missions,	44 20
Sent to the Foreign Board at Richmond, for Church in Rome,	26 50
Paid Elder James Dennis, for Orphans' Home,	117 55
	$838 70

All of which is respectfully submitted,

B. R. CHAMBLISS, TREASURER.

DISTRICTS.		CHURCHES.	COUNTIES.	POST-OFFICES
1st District.	1	Hernando	DeSoto.	Hernando
	2	Bethel	"	Cold Water
	3	Nonconnah, Tenn.	Shelby.	White Haven
	4	Oak Grove	DeSoto.	Hernando
	5	Hopewell	"	Arkabutla
	6	Eudora	"	Hernando
	7	Beech Grove	"	Hernando
	8	Horn Lake	"	Horn Lake
	9	Gray's Creek	"	Hernando
	10	Mount Manna	"	Cockrum
2d District.	11	Holly Springs	Marshall.	Holly Springs
	12	Center Hill	DeSoto.	Collierville
	13	Cold Water	Marshall.	"
	14	Corinth	"	Olive Branch
	15	State Line	DeSoto.	"
	16	Clear Creek	Marshall.	N. Mt. Pl'sant
	17	Pleasant Grove	"	Red Banks
	18	Liberty Hill	"	Watson
	19	Byhalia	"	Byhalia
	20	North Mt. Zion	"	N. Mt. Pl'sant
	21	New Prospect	DeSoto.	Olive Branch
3d District.	22	Chulahoma	Marshall.	Chulaoma
	23	County Line	"	Tyro
	24	Philadelphia	"	Wall Hill
	25	Union	Panola.	Sardis
	26	Mount Zion	DeSoto.	Independ'nce
	27	New Hope	"	Cockrum
	28	Looxahoma	"	Looxahoma
	29	Harmony	Lafayette.	Tyro
	30	Midway	DeSoto.	Senatobia
	31	Mount Moriah	Marshall.	Chulahoma
	32	Hickory Grove	DeSoto.	Cold Water
4th District.	33	Sardis	Panola.	Sardis
	34	Salem	DeSoto.	Senatobia
	35	Peach Creek	Panola.	Peach Creek
	36	McIver's Creek	"	Star Place
	37	Carolina	DeSoto.	Senatobia
	38	Singleton's Springs	"	Senatobia
	39	Senatobia	"	Senatobia
	40	Union Grove	"	Long Town
	41	Mt. Lebanon	"	Stray Horn
	42	Panola	Panola.	Batesville
	43	Pleasant Hill	"	Batesville

STATISTICAL TABLE.

COUNTIES.	POST-OFFICES.	MESSENGERS FROM THE CHURCHES.	MINISTERS TO CHURCHES.	DAYS OF MEETINGS.	Number Baptized.	Received by Letter.	Restored.	Dismissed by Lett'r	Excluded	Died	Total Number.	Association Fund.
DeSoto.	Hernando	Elder F. R. Boston, Elder J. Harral, J. Boon.*	F. R. Boston	Every	2						56	$4 00
"	Cold Water	E. M. Parks, J. A. Wiley,* E. G. Graham,* J. B. Jackson,*	J. W. Lipsey	3d Sab.	14	4	1	7		1	102	5 00
Shelby.	White Haven	A. L. Goff, G. F. Farrow,* W. H. Hudgins.	W. H. Barksdale	2d Sab	5	1		5	7		42	
DeSoto.	Hernando	M. S. Kirkland, H. Goodrich,*	J. D. Nichols	3d Sab.	9		1		1	1	67	
"	Arkabutla	Elders J. L. Brown, H. Williams, W. W. Haley, V. D. Houze.	H. Williams	3d Sab.	8	5	3	8	4	1	104	4 00
"	Hernando	Elder J. D. Nichols,* M. Ernhart, W. R. Barbee.	J. D. Nichols	3d Sab.	5	9		1			84	3 00
"	Hernando	Elder James Dennis, S. P. Dolahite, L. Mayfield	H. Williams	1st Sab.	6	6		4	1	2	71	4 00
"	Horn Lake	No representation. Last Report.									12	
"	Hernando	D. J. Perry, H. W. Meriwether, R. H. Henderson*	J. Richardson	4th Sab.	6	2				1	45	3 00
	Cockrum	No representation. Last report.	J. Richardson								22	
Marshall.	Holly Springs	Elder E. D. Miller, W. T. Cooper, I. Sugg,*	E. D. Miller	Every Sab.		10				2	42	3 00
DeSoto.	Collierville	Elder J. W. Stein, A. M. Haraway, A. H. Bell.	J. W. Stein	2d Sab		2		4	1	2	74	3 00
Marshall.	"	James Fleming, R. J. Dean, I. O. Brooks	T. P. Maning	1st Sab. (?)		1		9	2		81	5 00
"	Olive Branch	W. Durham, M. E. Jones	No Pastor								49	
DeSoto.	"	Elder J. J. Duboise, J. B. Stamps, W. D. Powncey	J. W. Stein	1st & 3d Sabs							44	2 00
Marshall.	N. Mt. Pl'sant	No representation. Last report.									50	
"	Red Banks	T. H. Smith, J. L. Norman, J. W. Lisco	J. J. Duboise	2d Sab				5		1	32	2 00
"	Watson	No representation. Last report.									28	
"	Byhalia	Elder N. L. Wilson, J. L. Harris	No Pastor			3		2		1	33	2 00
"	N. Mt. Pl'sant	Moses Ammon, James Norris	N. L. Wilson	4th Sab	3			5			44	3 00
DeSoto.	Olive Branch	J. W. Collins, G. H. Hanaford, J. Cherry	J. H. Collins	2d Sab	5	7		4	4	1	25	2 00
Marshall.	Chulaooma	Elder Wm. Wooten, E. W. Norfleet,* R. P. Bowen,*	J. H. Amacker	3d Sab				5		1	21	2 00
"	Tyro	B. Sugg, J. C. W. Fort, G. W. Barnett, W. W. Gast.	T. P. Montgomery	4th Sab	15	13		10	4	3	108	5 00
"	Wall Hill	G. W. Bunn, J. I. Willams, D. B. Hilliard, W. H. Harris	W. M. Gordon	2d Sab	14	6		8		1	85	3 00
Panola.	Sardis	R. C. Balch, D. G. Young, B. R. Huey, S. G. Stewart	C. B. Young	4th Sab	15	5		5			104	5 00
DeSoto.	Independ'nce	B. R. Chambliss, J. Everson, G. Everson, D. J. McCracken,*	J. W. Lipsey	1st Sab.	10	8		8	2		120	4 00
"	Cockrum	J. A. Lee, Wm. Hardwick, Wm. Rogers, V. Lewis.	N. L. Wilson	3d Sab	14	8		3	1		114	5 00
"	Looxahoma	No representation. Last report.	J. Richardson								27	
Lafayette.	Tyro	Elder M. O. Sanders, G. W. Durley, J. H. Brown,*	M. O. Sanders	2d Sab	3	4		4		2	68	2 50
DeSoto.	Senatobia	Elder W. M. Gordon, Elder D. M. Lowry, J. N. Billingsley	W. M. Gordon	1st Sab.	13	7	2	12	2	1	77	3 00
Marshall.	Chulahoma	Elder J. H. Amacker, D. Lauman	J. H. Amacker	1st Sab.	12	12		2	1	1	73	3 00
DeSoto.	Cold Water	E. J. Echols, W. H. Belote, D. L. Burford.	J. W. Lipsey	4th Sab	26	9		4	2	3	134	3 00
Panola.	Sardis	Elder C. B. Young, M. Jones,* R. N. Abbey,*	C. B. Young	1st Sab.	19	6		9	1		71	4 00
DeSoto.	Senatobia	No representation. Last report.	T. P. Maning								70	
Panola.	Peach Creek	S. C. English,* H. H. Parnell,* T. F. Henderson,*	E. W. Henderson	4th Sab	1	6		1	1	1	64	3 00
"	Star Place	No representation. Last report.									64	
DeSoto.	Senatobia	J. T. Ham, J. M. Key, J. T. Paislay.	T. P. Maning	4th Sab				8	2		40	2 50
"	Senatobia	J. W. Hill, A. L. Godfrey, J. S. Coppage.	J. L. Brown	4th Sab	2	8		9			49	3 00
"	Senatobia	Elder J. W. Lipsey, J. L. Mabry, F. Mosely	J. W. Lipsey	2d Sab	17	19					63	3 00
"	Long Town	Elder H. J. Smith, L. W. Horn, B. H. Mitchell	H. J. Smith	4th Sab	16	4				2	81	4 75
"	Stray Horn	Elder T. P. Montgomery, A. Vawters.	T. P. Montgomery	2d Sab.	4		1	3	5	2	49	7 00
Panola.	Batesville	T. P. Brown,* D. A. Callaway,*	J. H. Collins	3d Sab	2	4		1			94	3 00
"	Batesville	J. B. Bowland, D. L. Fitzgerald.	G. T. Leverett	1st Sab.	5	6		1			24	1 50
		*Absentees.			251	166	8	147	41	31	2546	112 25

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All of which is respectfully submitted,

B. R. CHAMBLISS, TREASURER.

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